



By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Subhana¹* (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah) Who *asra* ([He] nocturnally-ambulated/journeyed) by *abdehe²* (His slave) nightly³ from The Sacred The Mosque to The Mosque The *Aqsa* (Uttermost), which^x We blessed around it^x to show him [We] of Our *Aya'te^w* (miracles); Verily He, He (is) The *Sameeo⁴* (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The *Basseero* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).
2. And *aa'tayna* (We accorded) *Mosa* (Moses) the book^x and We made it^x a divine-guidance for Israel's sons that not *tattakhethe⁵* (you^z take and presume) of lesser than/without Me a custodian.
3. Progeny^{w⁶ of whom^p We carried with *Noohen* (Noah); verily he [was] an *abdan* (submitter/worshipper/slave) *shakoran* (multitudinous thanksgiving).}
4. And We judged/informed⁷ to Israel's sons in the book, surely assuredly⁸ you^z (*shall*) corrupt in the Earth^w twice; and surely assuredly you^z (*shall*) overtop, a big overtopping⁹.
5. So *edha* (when/if) came appointment (of the) first^w (*of*) [them both] We (will have) missioned¹⁰ over you^b *ebadan* (worshippers/submitters/slaves) for Us possessors

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا
مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكَاهُ
حَوْلَهُ لِرَيْهُ وَمِنْ ءَايَتِنَا إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ

وَءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ
هُدًى لِبَنِ إِسْرَائِيلَ أَلَا تَتَخَذُوا
مِنْ دُونِ وَكِيلًا

ذُرْيَةٌ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ
كَارَ عَبْدًا شَكُورًا
وَقَضَيْنَا إِلَى بَنِ إِسْرَائِيلَ فِي
الْكِتَابِ لِتَفْسِدُنَّ فِي الْأَرْضِ
مَرْتَبَيْنَ وَلَتَعْلَمُنَّ عُلُوًّا كَبِيرًا

فَإِذَا جَاءَ وَعْدُ أُولَئِمَا بَعْثَانًا
عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ

¹ The word “*subhand*=” سُبْحَانَ ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*سبخانك*” or “*سبحانه*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhand*=” سُبْحَانَ ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

² The word “*abdehe*” = “His slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

³ The word “*أَسْرَى وَ سَرَى*; وَ قِيلَ أَنْ أَسْرَى مِنْ أَوْلَى اللَّيْلِ وَ سَرَى مِنْ آخِرَهُ” means night-journeying. And the additional “nightly” = لِيَلًا على التَّكْرِيرِ وَ الظَّرْفِيَّةِ” is adverbial for emphasis and partialness, i.e. part of the night.

⁴ See the Lexicon attached to this Translation for this multi-meaning word “*Same'o*=” المُسْمِعُ“

⁵ The word “*اتَّخَذَ*” from “*اتَّخَذَ*” as stated in لسان العرب; therefore, لسان العرب is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

⁶ The word “*ذرية*” linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies, as the Ayah addresses a people and reminding them about this fact. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

⁷ The Arabic word “*قضى*”=judged, has many distinctly different meanings, among them: informed, applicable here.

⁸ The “*النَّعْلَنَ*” in “*النَّعْلَنَ/لِتَفْسِدُنَّ*” is a juratory ”النَّاكِدِ“=”النَّاكِدِ“ ”الْقَسْمِ“=”الْقَسْمِ“ amounting to= ”الْقَسْمِ“ i.e. affirmation, expressed by ”assuredly“

⁹ Some say that the “*لَـ*” in both ”*لَـ* قَسْمٌ مَضْمُرٌ“ and ”*لَـ* لِتَفْسِدُنَّ“ is =*لَـ* hidden pronoun for oath. See الطبرى

¹⁰ The word “*بعث*” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

(of) severe *ba'a'sen* (*warfare*) then *jaso* (*ravaged they*^z) midst/through¹¹ the homes^{w12}; and (such) [was] a promise *mufoola*¹³ (*a matter inevitably done/fulfilled*).

شَدِيلٍ فَجَاسُوا خَلَلَ الْدِيَارِ

وَكَانَ وَعْدًا مَفْعُولًا ﴿١﴾

6. Afterwards (*will have*) *radadna*¹⁴ (*We forthwith-returned*) for you^b the recurrence^w on them and We (*will have*) supplied you^b by possessions and sons and We (*will have*) made you^b more *na'feera*¹⁵ (*preparedness in numbers and succorers mobilizing*).

ثُمَّ رَكَدَنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَيْتٍ

وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٢﴾

7. En (*if*) *absantom* ([you^c] *rendered meritorious-deeds/says*) *absantom* for yourⁿ selves^w and *en* offended you^c so (*is*) then for it^w; then *edha* (*when/if*) comes promise (*of*) the other^w to displease they^z yourⁿ faces¹⁶ and to enter they^z The Mosque just-as they^z entered it^x first [once^w]; and to *youtabbero* (*they^z ruin/damage*) what they^z overtopped¹⁷ (*overrode/conquered*) *tatbera*¹⁸ (*an utter-bane/damage*).

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ

وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ

الْآخِرَةِ لِيُسْتَعْوِدُوْ وُجُوهُكُمْ

وَلَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوا

أُولَئِكُمْ وَلَيَتَبَرَّوْا مَا عَلَوْا تَتَبَرِّيْا ﴿٣﴾

8. *Asa* (*craving a deed beyond one's means that/may*) [it^x] yourⁿ Lord to *yarhma* (*mercy-give*) you^b and *en* (*if*) reverted you^c We revert; and We made Hell^w for the unbelievers a prison/a mat¹⁹.

عَسَى رَبُّكُمْ أَنْ يَرْحَمَمْ وَإِنْ

عَدْتُمْ عَدَنَا وَجَعَلْنَا جَهَنَّمْ

لِلْكُفَّارِ حَصِيرًا ﴿٤﴾

9. Verily this^x [The] Qur'an^x divinely-guides to which^u it^w (*is*) upright-straighter and *youbashsher* ([it^x] *tells pleasant tidings*) (*to*) the believers who^r they^z work the righteous works^w that for them (*is*) a big remuneration.

إِنَّ هَذَا الْقُرْءَانَ يَهْدِي لِلّٰهِيْ

أَقْوَمُ وَبَيْشِرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ

الصَّلِحَاتِ أَنَّهُمْ أَجْرًا كَبِيرًا ﴿٥﴾

10. And verily who^r they^z believe not by the Hereafter^w We prepared for them a painful torment.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

أَعْتَدَنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٦﴾

11. And prays/invokes the mankind by the evil his pray/invocation by the *khayre* (*goodness/worthiness/desirables*) and [was] the mankind hasty.

وَيَدْعُ إِلَيْنَسُنَ بِالشَّرِّ دُعَاءً وَبِالْخَيْرِ

وَكَانَ إِلَيْنَسُنُ عَجُولًا ﴿٧﴾

¹¹ The word “**خلال**” means “among” or “midst,” see **النسان**.

¹² That is *your homes*^w.

¹³ The word “*mufoola*=”**مفuoلا**” is singular, masculine objective noun, meaning: *it inevitably, indeed to be carried out.*

¹⁴ The word “*رَكَدَنَا*” is rooted in “*رَدَّ*” meaning “forthwith-returned,” based on the Ayah: “And when (bad) been greeted you^r by a greeting^w, then you^r greet by better than it^w or you^r forthwith-return it^w” (S4: 86). Also one should bear in mind that a “day” “by Allah's rule” is equivalent to one thousand-years of our reckoning, as stated by the Ayah: “and verily a day *enda* (by Rule of) your^r Lord (*is*) like a thousand-year of what you^r reckon.” (S22: 47).

¹⁵ The word “**تفيرًا**” has many meanings, among them, it's a “**مُصْدَرْ**” = infinitive noun, perhaps for intensity: and “**أنصاراً**” “**أنصار**” i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group*. See **التاج**. So perhaps, and Allah knows best, the influence of *World Zionism* since early 20th Century to the present (2006) is a good example, as such influence penetrates most “decision-making bodies” throughout the world in support of its *unfair and vile causes*. See **كتب التفسير** and **اعراب القرآن، محمود صافي**.

¹⁶ The word “**وجوههم**” in “**وجوهكم**” has many meanings, among them: your chieftains, or your notables or leaders among you. And if that happens to such people in any community then the rest clearly are worsted or bested. See **الراغب** and **اللهادي**.

¹⁷ The word “**علا**” means *they overtop as* “**علا**” means: *overtop, conquered and prevailed upon*. **لسان العرب**.

¹⁸ The word “**تتبريرا**” is an infinitive noun, for intensity for being repetitive and utter. So, “*utter smashing*” or *utter damage*.

¹⁹ The word “**حصيراً**” could also mean a “mat.”

12. And We made the night and the day a twain *Aya'ta*^w (*miracle/sign/proof*), then We erased the night's *Aya'ta*^w and made We the day's *Aya'ta*^w *mubsseratan*^w (*discernment-enabler*)^w to *tabtagho*²⁰ (*you z earnestly-quest*) munificence from yourⁿ Lord and to know you^z the years^w number and the reckoning; and each thing expounded it^x We *tassselan*²¹ (*detailed-expounding*).

وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ إِبْتِينَ
فَمَحَوْنَا إِيَّاهُ الَّيْلَ وَجَعَلْنَا إِيَّاهُ
النَّهَارَ مُبْصِرَةً لِتَتَغَوَّافِضًا مِنْ رِنْكَهُ
وَلَتَعْلَمُوا عَدَدَ السِّيَنِ وَالْحَسَابِ
وَكُلُّ شَيْءٍ فَصَلَّنَاهُ تَفْصِيلًا

وَكُلُّ إِنْسَنٍ أَزْمَنَهُ طَبِيرَهُ فِي
عُنْقِهِ وَخَرَجَ لَهُ يَوْمَ الْقِيَمَةِ
كَتَبَنَا بِلَقَنِهِ مَنْشُورًا

أَقْرَأْنَا كِتَابَ كَفَى بِنَفْسِكَ الْيَوْمَ
عَلَيْكَ حَسِيبًا

13. And each mankind We bounded him his omen in his neck^w and *nokhrejo* ([We] produce/ emerge) for him The *Qeyamatey*'s^w (*Judgment's*) Day^x a book^x [he] finds it^x *manshoora* (*that which is spread, i.e. unfolded*).

14. Let-read [you^s] your^t book, sufficed by your^t self^w today on you^g *Haseeban* (*Meticulous Reckoner*).

مَنْ أَهْتَدَى فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلُلُ
عَلَيْهَا وَلَا تَرُرُ وَازِرَهُ وَزَرُّ أَخْرَى
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ يَتَبَعَّثُ
رَسُولًا

وَإِذَا أَرَدْنَا أَنْ هَلَكَ قَرِيَّةً أَمْرَنَا
مُتَرَفِّهِا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا
الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا

وَكُمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ
نُوحٍ وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ
خَبِيرًا بَصِيرًا

15. Whoever *ehtada* (*he found and accepted the divine-guidance*), so verily only *yahtadey* (*he finds and accepts the divine-guidance*) for himself^w and whoever [he] strayed then verily only [he] strays on it^w; and not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyraton* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra* (*an ill-burden/sin/offense*);²² and were not We tormentors until [We] mission²³a messenger.

16. And if We wanted to perish a village^w We commanded its^w affluents then *fa'saga*²⁴ (*they z rebelled vis-à-vis Allah's command*) in it^w so righted on it^w the say, so We destroyed it^w *tedmeeran*²⁵ (*utter-destruction*).

17. And how-many²⁶ We perished of the generations of after *Noohen* (*Noah*) and sufficed by your^t Lord by His *eba'de*'s (*worshippers/submitters/slaves*)'s offenses Proficient, *Basseeran* (*keen:Seer/comprehensive Knower of the facts and their ultimate consequences*).

²⁰ The word “طلب حثباً” = “ابتغى” meaning: *earnestly quested*.

²¹ The word “اسم مصدر” = “تفصيلاً” that is an *unrestricted objective noun* indicating *intensity or emphasis* of the *nature of the act of that verb itself*. In this case expressing *intensity* of the “expounding,” hence *detailed* is prefixed to attain this *intensity*.

²² The word “وزر” = *we'zr* means: *heavy: burden/sin/offense*. Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a “*vizier*” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “*burden*” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See *اللسان*.

²³ See footnote 10 above regarding *بعث*.

²⁴ See the Lexicon attached to this Translation for the word *faseoonn* = “الفاسقون.” for elaboration.

²⁵ In this case “*utter*” is used to *intensify destruction*.

²⁶ The word “كم” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

18. Whoever [he] [was] wanting the Hastener^{w27} We hastened for him in it^w what [We] will for whom^p [We] want; afterwards We made for him Hell^w *yassla*²⁸ ([he] shall be broiled on/by) it^w *mathmooman*²⁹ (*he who is despised*) *madhooran*³⁰ (*he who is driven-away from Allah's mercy/he who is reprobated*).

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَهَا مَذْمُومًا مَذْحُورًا ﴿١٨﴾

19. And whoever [he] wanted the Hereafter^w and [he] endeavored³¹ for it^w its^w endeavor while he (is) a believer, so those, [was] their endeavor *mashkora*³² (*it^w that which is being thanked*).

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانُوا سَعْيَهُمْ مَشْكُورًا ﴿١٩﴾

20. Each [We] supply these and these (*are*) of your^t Lord's giving; and not [was] your^t Lord's giving *mahdhoran*³³ (*that which is restricted*).

كُلًا نَمِدُ هَنْوَلَاءَ وَهَنْوَلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

21. Let-look [*you^s*] how favored/preferred We some (*of*) them over some; while surely the Hereafter^w (*is*) bigger ranks^w and bigger *tafdhelan* (*favor/preferment*).

انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَقْضِيَا ﴿٢١﴾

22. And let-not make [*you^s*] with Allah another *elahan* (*a deity*) then [*you^s*] sit *mathmooman* (*he who is dispraised*) *makhtola*³⁴ (*he who is disappointed*).

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًاٰءَ آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا ﴿٢٢﴾

23. And judged your^t Lord that not worship you^z except *eyyaho*³⁵ (*indeed exclusively Him*) and by both the begetters (*parents*) *ehsanan* (*reverentially and benevolently*); either assuredly reaches *endaka* (*with you/at your custody*) the agedness an *abado*³⁶ (*a lone/any-one*) (*of*) them both or [them] both, then let-not say [*you^s*] for them both: fie; and let-not [*you^s*] scold them both; and let-say [*you^s*] for them both a *say-karee-man* (*soft/pleasing, bounteous, and ennobling*).

* وَقَضَىٰ رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْأَوْلَادِينَ إِحْسَنًا إِمَّا يَبْلُغُنَ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَّاهُمَا فَلَا تَقْتُلْهُمَا أَفْ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

24. And let-lower [*you^s*] for them both, the wing (*of*) humility³⁷ of the mercy^w and let-say [*you^s*]: my Lord *erham* (*mercy-give*) them both just-as both reared me (*when I was*) a little.

وَأَخْفِضْ لَهُمَا جَنَاحَ الْذُلِّ مِنَ الْرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَمَا رَبِّيَانِي صَغِيرًا ﴿٢٤﴾

²⁷ That is, this world goes rather *fast* and after all it is *transitory pomp*. In Arabic “world” is a *feminine gender*.

²⁸ The word “بَصْلٍ” transliterated “*yassla*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁹ The word “*mathmooman*=“مَذْمُومًا” is a *masculine, singular, objective noun*, no English equivalent for it.

³⁰ The word “*madhooran*=“مَذْحُورًا” is a *masculine, singular, objective noun*, no English equivalent for it.

³¹ The word “سعى” has *several meanings, depending on the context:* (1) بِمَعْنَى عَدَا دُونَ الشَّدَّ “*يَمْعَنِي مَشَى أو مَضَى*” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) بِمَعْنَى مَشَى أو مَضَى “*عَمِلَ بِاجْتِهَادٍ*” = endeavored, i.e. *be made conscientious or concerted effort toward an end, as in this context*; (3) بِمَعْنَى قَصْدٍ “*سَعَىٰ إِلَىٰ*” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إِلَىٰ” and when it is in the sense of “work” then it is made transitive by “إِلَامٍ.” See the *Lexicon* attached to this Translation regarding “أَحَدٌ”.

³² The word “*مشكورًا*” is an *objective noun* for which there is *no English equivalent per se*.

³³ The word “*محظورًا*” is an *objective noun* for which there is *no English equivalent per se*.

³⁴ The word “*مخذولاً*” is an *objective noun* for which there is *no English equivalent per se*.

³⁵ The word “أَدَاءٌ توْكِيدٌ لِضَمِيرٍ مَنْصُوبٍ” = an article of *intensity* for an *objective pronoun*.

³⁶ See the *Lexicon* attached to this Translation regarding “أَحَدٌ”.

³⁷ What a *lofty, elegant, and eloquent expression* is: “the wing of humility of the mercy.” It’s your side of *ease, leniency, kindness and servileness* towards the begetter-parents who had *begotten* and *reared* you.

<p>25. Yourⁿ Lord (<i>is</i>) knowinger by what (<i>is</i>) in yourⁿ selves^w; <i>en</i> (<i>if</i>) you^z be <i>ssa'leheena</i> (righteous-people), then verily He [was] for the <i>anwabeena</i> (iterative repenters) <i>Ghafooran</i> (iterative Forgiver).</p> <p>26. And <i>eetey</i> (let-accord [<i>you^s</i>]) the kin-possessor his right and (<i>too</i>) the poor and son (<i>of</i>) the path (<i>the wayfarer</i>); and let-not squander [<i>you^s</i>] an utter³⁸ squander.</p> <p>27. Verily the squanderers they^z were the Satans' brothers and the Satan [was] for his Lord <i>kaforan</i>³⁹ (iteratively ingrate/unbeliever).</p> <p>28. And if [<i>you^s</i>] assuredly shun <i>a'n</i> (<i>off</i>) them <i>ebegha'a</i> (earnest-quest) a mercy^{w40} from your^t Lord [<i>you^s</i>] hope (<i>for</i>) it^w; then let say [<i>you^s</i>] for them say <i>may'soran</i> (facile).</p> <p>29. And let-not make [<i>you^s</i>] your^t hand^w fettered to your^t neck^w and let-not <i>tabsoott</i> (swell/outstretch) it^w [<i>you^s</i>] all the <i>bastte</i> (swelling/out-stretching), then [<i>you^s</i>] sit <i>malooman</i> (<i>he who is dispraised/despised</i>) <i>mahsooran</i>⁴¹ (<i>he who is: cringer/in ardent contrition</i>).</p> <p>30. Verily your^t Lord, <i>yabsotto</i> ([<i>He</i>] <i>swells/expands</i>) the <i>rez'qa</i>^x (<i>provision/victuals for sustenance</i>)^x for whom^p [<i>He</i>] wills and [<i>He</i>] constricts; verily He [was] by His <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) Proficient Baseeran (<i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i>).</p> <p>31. And let-not you^z kill yourⁿ children (<i>because of</i>) <i>khashya'te</i> (reverent-fear^w) (<i>of</i>) impoverishment; We provide them and <i>eyyakum</i>⁴² (<i>indeed including you^b</i>); verily their killing [was] a big wrongdoing.</p> <p>32. And let-not you^z near the adultery^x; verily it^x [was] a profanity^{w43} and fouled a path (<i>it^w is</i>).</p> <p>33. And let-not kill you^z the self^w, which^u Allah hallowed-/forbade, except by the right; and whom^p [<i>he</i>] (<i>had been</i>) killed unjustly, then <i>qad</i> (<i>already and affirmatively</i>) We made for his guardian an authority⁴⁴, so let-not <i>yus'ref</i> (<i>[he] exceeds/squander</i>) in the killing; verily he [was] <i>manssoora</i> (<i>he stands succored</i>).</p>	<p>رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّلِينَ غَفُورًا ﴿١٩﴾</p> <p>وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمُسْكِنَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبَذِّرًا ﴿٢٠﴾</p> <p>إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَنَ الشَّيْطَنِ وَكَانَ الشَّيْطَنُ لِرَبِّهِ كَفُورًا ﴿٢١﴾</p> <p>وَلَمَا تُعرَضَنَ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مِّيسُورًا ﴿٢٢﴾</p> <p>وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عَنْقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدْ مُلْوَمًا مَحْسُورًا ﴿٢٣﴾</p> <p>إِنْ رَبِّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٢٤﴾</p> <p>وَلَا تَقْتُلُوا أُولَئِكُمْ حَشَيْةً إِمْلَقْ نَحْنُ نَرْزَقُهُمْ وَإِيَّاكُمْ إِنْ قَتَلْهُمْ كَانَ خَطْعًا كَبِيرًا ﴿٢٥﴾</p> <p>وَلَا تَقْرُبُوا الرِّزْقَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٢٦﴾</p> <p>وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلومًا فَقَدْ جَعَلْنَا لَوْلَيْهِ سُلْطَنَنَا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٢٧﴾</p>
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³⁸ The word “بَذِيرًا” is the infinitive noun of “بَذِير” and so the word “utter” is used to indicate such intensification.

³⁹ The word “كَفُور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate/unbeliever.

⁴⁰ The word “رحمة” has many meanings, among them here is: wished for provision = الطبرى See “رزق”

⁴¹ The word “رسرة” is “أشد النم” see “الاتاج” Thus we qualify the word “contrition” by ardent to indicate such strength of contrition.

⁴² The word “إِيَّاي” = “آدَة توكيـد لضمير منصوب” = an article of intensity for an objective pronoun.

⁴³ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

⁴⁴ The power means an authority over the wronger to either demand “qesas,” that is receiving “blood money,” exacting retribution, to slay the wronger, or extend forgiveness to the wronger.

34. And let-not near you^z the orphan's possession except by which ^u [it ^w] (is) *absa'no*⁴⁵ (*perfecter and beautifuler*) until attains [he] his *ashud*⁴⁶ (*prime/full mental and physical strengths*); and you ^z fulfill⁴⁷ by the covenant; verily the covenant [was] *masola*⁴⁸ (*that which is to be questioned about*).

وَلَا تَقْرُبُوا مَالَ الْتَّيْمِ إِلَّا بِالْتَّيْ
هِيَ أَحْسَنُ حَتَّىٰ يَتَلَمَّعَ أَشْدَهُ
وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ
مَسْعُولاً

35. And let-fulfill⁴⁹ you^z the measure if you^z measured and let-weigh you ^z by the *qesttas* (*rendering absolute balance/post removal of injustice*) the straight; *tha'leka* (*afar-that-it/*)^x (is) *khayron* (*choicer/superior/worthier*) and *absa'no*⁵⁰ (*perfecter and beautifuler*) *ta'awee'la* (*ultimate becoming*).

وَأَوْفُوا الْكِيلَ إِذَا كِلْتُمْ وَرَنُوا
بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا

36. And let-not *ta'gfo*⁵¹ ([you ^s]) judge by *perspicacity and presumption*) what (is) not for you^g by it ^x knowledge; verily the hearing and the sight and the *foaa'da* (*keen-preoccupation of the heart*), all those, [he] [was] *a'n* (*regarding*) it^x *masola*⁵² (*that which is to be questioned about*).

وَلَا تَقْرُبُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
إِنَّ الْسَّمْعَ وَالْبَصَرَ وَالْفُؤَادُ كُلُّ
أُولَئِكَ كَانَ عَنْهُ مَسْعُولاً

37. And let-not walk [you ^s] in the land ^w struttingly; verily you^g never *takhrega*⁵³ (*you ^s perforate/horizontally cross to its end*) the Earth^w and never reach [you ^s] the mountains tallness⁵⁴.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ
لَنْ تَخْرُقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجَبَلَ
طُولًا

38. All *tha'leka* (*afar-that-it/*)^x [was] its^x ill/misdeed *enda* (*by Rule of*) your ^t Lord *makruhan*⁵⁵ (*that which is dislikedable*).

كُلُّ ذَلِكَ كَانَ سَيِّئَهُ عِنْدَ رَبِّكَ
مَكْرُوهًا

39. *Tha'leka* (*afar-that-it/*)^x (is) of what revealed⁵⁶ to you^g your ^t Lord of the *hekma'tey*^w⁵⁷ (*wisdom*)^w; and let-not make [you ^s] with Allah another *elahan* (*a deity*), then [you ^s] (*be*) cast in Hell^w *malooman* (*he who is dispraised*) *mad'hooran*⁵⁸ (*he who is banished*).

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنْ
الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَيْهَا
ءَاحْرَ فَتَلَقَّ فِي جَهَنَّمْ مَلُومًا
مَدْحُورًا

⁴⁵ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴⁶ The word “*ashudah*=“أشدَهُ” translated as [his “prime, full strength]=reached the ideal age of physical and mental strengths.

⁴⁷ The word “أوفوا” from “التمام” = “الوفاء” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means *you endeavor and gather the last part of an obligation and fulfill it*.

⁴⁸ The covenant is to be questioned in *censure* to its breaker, just like the “she-neonate” gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is.

⁴⁹ See footnote 46 above regarding *fulfill*.

⁵⁰ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁵¹ The word “تحكم بالقيافة و الظن = ”تفق“ i.e. you judge by *perspicacity and presumption*. See الراغب.

⁵² That is Allah shall *question* all those *senses and the heart* regarding what each did, if it was not supposed to do.

⁵³ The word “خرق” in “خرق” has several meanings, among them: *perforated* it by making *deep* and *large* hole in it to the other end, or cross it all along to its end. See *الهادي* and *البصائر*. I cannot find a suitable word in English for “خرق,” among words such as: bore, perforated, pierced, and all such synonyms.

⁵⁴ That is never you reach in height or might of the mountains.

⁵⁵ The word “مكروها” is a singular, masculine, objective noun= “اسم مفعول”! And “مكروها” is not an *adjective*, to say “dislikeable,” so for such a word there is no English equivalent *per se*. See اعراب القرآن، لمحمد صافي.

⁵⁶ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See اللسان.

⁵⁷ See the Lexicon attached to this Translation for “*hekma*.”

⁵⁸ The word “مدحورا” is a singular, masculine, objective noun for which there is no English equivalent *per se*.

40. Has then *assfa*⁵⁹ ([*He*] preferentially appropriated) you^b yourⁿ Lord by the sons and *ittakhatha*⁶⁰ (*He took and made*) of the angels females; verily you^z surely say a great say⁶¹.

أَفَأَصْفَنُكُمْ رِئُسُكُمْ بِالْبَيْنِ وَأَخْذَ
مِنَ الْمَلِكَةِ إِنَّا إِنْكَرْ لَتَقُولُونَ
قَوْلًا عَظِيمًا ﴿٦١﴾

41. And *laqad* (verily, already and affirmatively) We variegated in this, The Qur'an^x to *yadhdhakkaro* (repetitively-reminisce they^z) and not [*it*^x] augments them except an aversion.

وَلَقَدْ صَرَفْنَا فِي هَذَا الْقُرْءَانِ
لِيَذَكُّرُوا وَمَا يَرِدُهُمْ إِلَّا نُفُورًا ﴿٦٢﴾

42. Let-say [*you*^s]: if [was] with Him *aa'lehaton*^w (deities), just-as they^z say, then surely (would have) *ehtagho*⁶² (they^z earnestly-quested) to The *Arshe*⁶³ (Throne of Kingship) possessor a path⁶⁴.

قُلْ لَوْ كَانَ مَعَهُ إِلَهٌ كَمَا
يَقُولُونَ إِذَا لَآتَتْغُوا إِلَى ذِي
الْعَرْشِ سَبِيلًا ﴿٦٣﴾

43. *Subhana*⁶⁵ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (ever elevated [*He*]) *amma* (regarding) what they^z say *olowan* (elevation-/loftiness) *Ka'beeran*^x (Big/Vast).

سُبْحَانَهُ وَتَعَلَّى عَمَّا يَقُولُونَ
عُلُوًّا كَبِيرًا ﴿٦٤﴾

44. *Tosabbeho*⁶⁶ (say: "subhana Allah") for Him the Heavens^w [the] seven and the Earth^w and who^p (are) in them^y and *en* (not) of a thing except *yousabbeho* (says: *subhan Allah*) [*it*^x]⁶⁷ by His praise, [and] but not understand you^z their *tasbeeha* (their saying *subhana Allah*); verily He[was]Forbearer, *Ghafooran* (iterative Forger).

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ
إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا
يَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ
حَلِيمًا غَفُورًا ﴿٦٥﴾

45. And if you^g read (*read is in the past tense*) The Qur'an^x We made between you^g and [between] whom^r (*did*) not believe they^z by the Hereafter^w a veil *mas-tooran*⁶⁸ (*that which is hidden/invisible*).

وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ
وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
جَابًا مَسْتُورًا ﴿٦٦﴾

46. And We made on their hearts coverts^x that-not they^z understand it^x and in their ears *wagran* (bearing-heaviness) and if you^g mentioned your^t Lord in The Qur'an^x alone fled/diverged they^z on their rears aversively.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكْثَرَهُمْ أَنْ
يَفْقَهُوهُ وَفَقَدَ أَذْاعِنَهُمْ وَقَرَا وَإِذَا
ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانِ وَحْدَهُ
وَلَوْا عَلَى أَدْبَرِهِمْ نُفُورًا ﴿٦٧﴾

47. We (are) knowinger by what *yasta'me'ona* (they^z affirmably listen) by [*it*^x], *edh* (when/since) *yasta'me'ona*

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذَا
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⁵⁹ The word "أَصْفَاكِمْ" in "أَصْفَاكِمْ" means: [*He*] preferentially appropriated, i.e. *favorably individualized*.

⁶⁰ The word "إِتَّخَذَ" from "إِتَّخَذَ" which is "افتعال" for "الْأَتَّخَذَ" as stated in *لسان العرب*; therefore, "إِتَّخَذَ" is *always* taking and making and presuming some-thing about what was taken. Thus, it is *not* just the mere *taking*.

⁶¹ That is with respect to sin, i.e. a *great sinful say*.

⁶² The word "طلب حَثِيثًا" = "يَتَغَيَّرُ" meaning: earnestly quested.

⁶³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁶⁴ That is a "path" to either "please" Him or "depose" Him and take The Throne for themselves.

⁶⁵ The word "*subhanabo*" = "سبحانه" has no English equivalent. The word is made up of two parts: "*subhan*" and the pronoun "*ho*" = "Him." Wherever the word "*subhan*," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "*subhan*" = "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

⁶⁶ The word "*tosabbeho*" means saying "*subhana Allah*," see footnote 65 above regarding *subhana*.

⁶⁷ The word "thing" in Arabic is a masculine, singular gender. Hence, the pronoun referring to it is a "he-it."

⁶⁸ The word "*mastoora*" is objective, singular, masculine noun, with no English equivalent, meaning *that which is hidden*.

(they^z affirmably listen) to you^g edh (while) they (are) najwa (secretly-counseling each other), edh (say the dha'leemoona⁶⁹ (injustice-doers): en (not) tatta'be'ona (you^z closely-follow) except a man mas'hooran⁷⁰ (one who is bewitched).

يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ بَجُوَى إِذْ
يَقُولُ الظَّالِمُونَ إِنْ تَشْعُونَ إِلَّا
رَجُلًا مَسْحُورًا ﴿٤٧﴾

48. Let-look[you^g]how struck they^z for you^g the parable-/examples so strayed they^z so they^z cannot (find) a path.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
فَضَلُّوا فَلَا يَسْتَطِعُونَ سَبِيلًا ﴿٤٨﴾
وَقَالُوا إِذَا كُنَّا عَظِيمًا وَرَفَنَا أُئْنَا
لَمْ يَعُوْثُنَ حَلْقًا جَدِيدًا ﴿٤٩﴾

49. And said they^z: are if we were bones and rufatan⁷¹ (decayed corpses/dust/debris) are truly we mub'aoothoona⁷² (ones to be resurrected) a new creation.

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾
أَوْ حَلْقًا مِمَّا يَكْبِرُ فِي صُدُورِكُمْ
فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلْ الَّذِي
فَطَرَكُمْ أَوْلَ مَرَّةٍ فَسَيَنْغُضُونَ إِلَيْكَ
رُؤْسَهُمْ وَيَقُولُونَ مَنْ هُوَ قُلْ
عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

50. Let-say [you^g]: let-be you^z a stone^w or an iron^x.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيْبُونَ
بِحَمْدِهِ وَتَظْهَرُونَ إِنْ لَيَثْنَمُ إِلَّا
قَلِيلًا ﴿٥٢﴾

51. Ora creation of what enlarges in yourⁿ chests; then they^z will say: who^a (shall) restore us; let-say [you^g]: Who fattara ([He] innately-perfectly-originated) you^z first [once^w] (time^w); then they^z will nod⁷³ to you^g their heads and say they^z: when (is) it^x; let-say [you^g]: asa (craving a deed beyond one's means that, may) that [it^x] be near.

وَقُلْ لِعَبَادِي يَقُولُوا أَلَّا هِيَ
أَحَسَنُ إِنَّ الشَّيْطَنَ يَتَزَغَّ بَيْنَهُمْ
إِنَّ الشَّيْطَنَ كَانَ لِلنَّاسِ
عَدُوًّا مُبِينًا ﴿٥٣﴾

52. Day [He] summons you^b then testajeebona⁷⁴ (you^z compliantly-answer) by His praise and you^z presume en (not) waited/tarried you^c except a little (short while).

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَاءُ يَرْحَمُكُمْ
أَوْ إِنْ يَشَاءُ يُعَذِّبُكُمْ وَمَا أَرْسَلْنَاكُمْ
عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

53. And let-say [you^g] for My eba'de (worshippers/submitters/slaves) (to) say they^z which^u it^w (is) ahsa'no⁷⁵ (perfecter and beautifuler); verily the Satan incites among them; verily the Satan [was] for the mankind a foe⁷⁶ manifester.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ وَلَقَدْ فَضَّلَنَا بَعْضَ
الَّذِيَنَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاءً وَدَاءً
رَبُّوْرًا ﴿٥٥﴾

54. Yourⁿ Lord (is) knowinger by you^b en(if) [He] wills yarham ([He] mercy-gives) you^b or en [He] wills torments you^b [He]; and not We sent you^g over them a custodian.

قُلْ أَدْعُوا الَّذِينَ رَعَمْتُمْ مِنْ دُونِهِ

55. And your^t Lord (is) knowinger by whom^p (are) in the Heavens^w and the Earth^w; and laqad (verily, already and affirmatively) favored/preferred We some (of) [the] prophets over some and aa'tayna (We accorded) Dawooda (David) Zabora (Psalms/proverbial wisdoms/no command-rules).

56. Let-say [you^g]: let-invoke you^z whom^r you^c claimed

⁶⁹ The word ظالِمُونَ “ظالِمُونَ” = “the injustice-doers,” as ظالِمٌ “ظالِمٌ” = “injustice.”

⁷⁰ The word مَسْحُورٌ “مسْحُورٌ” is an objective noun for which there is no English equivalent per se.

⁷¹ There is no English word *perso* to mean أي فنات الميت بعد ان ينتهي ويتألشى، الفنات “Breathe out, So, the closest one word is “dust.”

⁷² The word مَبْعَثُونَ “مَبْعَثُونَ” is an objective noun for which there is no English equivalent per se.

⁷³ The word نَعْصُنَ “نَعْصُنَ” rooted in نَعْصَنَ “Anus” means they nod their heads scoffingly, not just the mere nodding; See الهادي.

⁷⁴ The word استجَابَ “استجَابَ” in تَسْتَجِيْبُونَ “Tastajibun” is answered plus compliance with what was requested, i.e. “compliantly answered.”

⁷⁵ There is no English word for أَحْسَنٌ = absane. Both words perfecter and beautifuler are in their adjective sense.

⁷⁶ The word عَدُوٌّ “عدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

of lesser than/without Him, then not possess they^z the *dhurro's* (*persisting-distress's*) doffing *a'n* (*off*) you^b and nor a transfer.

فَلَا يَمْلُكُونَ كَشْفَ الظُّرُورِ
عَنْكُمْ وَلَا تَحْوِيلًا

57. Those, who^r invoke they^z *yabtaghona*⁷⁷ (*they^z earnestly-quest*) to their Lord the *waseelata*⁷⁸ (*a unique rank in Paradise/intermediacy/mean of approach*) which (*of*) them nearer and *yarjona* (*they^z fear/hope for*) His mercy^w and they^z fear/know⁷⁹ His torment; verily your^t Lord's torment [was] *mahtoo-ran*⁸⁰ (*one to be cautious about*).

أَوْتَبِكَ الَّذِينَ يَدْعُونَ
يَبْغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيْمَنَهُ
أَقْرَبَ وَبَرَجُونَ رَحْمَتَهُ
وَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ
رَبِّكَ كَانَ حَذُورًا

58. And *en* (*not*) of a village^w except We (*are*) *muhleko* (*perishing/causers to perish*) it^w before The *Qeyamatey's*^w (*Judgment's*) Day^x or tormenting it^w [*We*] a severe torment; [was] *tha'leka* (*afar-that-it/*)^x in the book *mustooran*⁸¹ (*that which is inscribed*).

وَإِنْ مِنْ قَرْيَةٍ إِلَّا هُنْ مُهَلَّكُوهَا
قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذَّبُوهَا
عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي
الْكِتَابِ مَسْطُورًا

59. And not prevented Us to send by the *Aya'te*^w (*miracles/signs/proofs*) except that denied by it^w the [firsts] (*ancients*); and *aa'tayna* (*We accorded*) *Thamooda* the she-camel *mubseratan*^w (*discernment-enabler*)^w; so *dhalamo*⁸² (*they^z wronged*) by it^w; and not We send by the *Aya'te*^w (*miracles/signs/proofs*) except frighteningly.

وَمَا مَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا
أَنْ كَذَّبُوهَا الْأُولَوْنَ وَعَاتَبَاهَا
ثُمُودَ النَّاقَةَ مُتَصَرِّهً فَظَلَمُوا هُنَّا
وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَحْوِيلًا

60. And *edb* (*when/since*) We said for you^g: verily your^t Lord encompassed by the mankind; and not We made the vision^w which^u We visioned you^g except an essay^w for the mankind; and the tree^w [*the*] *mal'ona'ta* (*that which^u is cursed*) in The Qur'an, and [*We*] frighten them; so not augment them (*that*) except big excessiveness.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ
بِالنَّاسِ وَمَا جَعَلْنَا الْأُولَئِيَّا الَّتِي
أَرِيَتَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةِ
الْمَلْعُونَةِ فِي الْقُرْءَانِ وَتَخْوِيفَهُمْ
فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

61. And *edb* (*when/since*) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblis, [*he*] said: do [*I*] kowtow for whom^p created You^g muddily/(*of*) mud.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِأَدَمَ
فَسَاجَدُوا إِلَّا إِبْلِيسَ قَالَ إِنَّمَا أَسْجُدُ
لِمَنْ خَلَقَ طَلِينًا

62. Said [*he*]: have seen You^g this whom^x, *karramata*⁸³ (*You^g have bestowed on him generosity and nobleness*) over me, *la'en* (*indeed if*) reprieved me You^g to The *Qeyamatey's*^w (*Judgment's*) Day^x verily *abta'nekanna*⁸⁴ (*[I] surely assuredly rein/reign*) his progeny^w except a few.

قَالَ أَرْعَيْتَكَ هَذَا الَّذِي كَرَمْتَ
عَلَيَّ لِمَنْ أَخْرَجْتَنِي إِلَى يَوْمِ الْقِيَمَةِ
لَا حَنَّكَ ذُرْيَتَهُ إِلَّا قَلِيلًا

⁷⁷ The word “طلب حثباً” = “يُتَغْشَى” meaning: earnestly quested.

⁷⁸ The “waseelah” = “الْوَسِيلَةَ” means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “waseeld” is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediary.

⁷⁹ Linguistically the word “خاف” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁸⁰ The word “محذوراً” is an objective noun for which there is no English equivalent per se.

⁸¹ The word “مسطوراً” is an objective noun for which there is no English equivalent per se.

⁸² See the Lexicon attached to this Translation for “ظالم” = “فَاعِلُ الظُّلُمِ” = “injustice-doer” and “ظلم” = “wronged.”

⁸³ See the Lexicon attached to this Translation or footnote 27 to the Introduction for this important word.

⁸⁴ The “ال” in “لاحتك” is a juratory “ال” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”.

63. Said [He]: let-go [you^s]; then whoever [he] followed you^g of them, then truly Hell^w (*is*) yourⁿ requital, a requital *manforan*⁸⁵ (*amply supplied*).

قَالَ أَذْهَبْ فَمَنْ تَبَعَكَ مِنْهُمْ فَلَاتْ

جَهَنَّمَ جَزَاؤُكُمْ جَزَاءٌ مَوْفُورًا ﴿١٧﴾

64. And *istafzez* (*let-affirmably provoke* [you^s]) whom^p you^g could of them by yourⁿ voice; and *ajleb*⁸⁶ (*let-vociferously fetch by/rally-and-assault* [you^f]) on them by yourⁿ horses^w and *ra'jeleka* (*rider or foot soldiers*) and let-share them [you^s] in the possessions and the children and let-promise them [you^s]; and not promises them the Satan except a beguilement.

وَاسْتَفِرْ زَ مَنْ أَسْتَطَعْتَ مِنْهُمْ
بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ
وَرَجْلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمْ
الشَّيْطَنُ إِلَّا غُرُورًا ﴿١٨﴾

65. Verily My *eba'de* (*worshippers/submitters/slaves*) not for you^g on them an authority; and sufficed by yourⁿ Lord Custodian.

إِنْ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ
سُلْطَنٌ وَكَفَى بِرِبِّكَ وَكِيلًا ﴿١٩﴾

66. Yourⁿ Lord, Who *youz'jey* ([He] *gently-drives*) for you^b the *folka*^x (*ship/ships*)⁸⁷ in the sea to *tabtagho*⁸⁸ (*you^z earnestly-quest*) from His munificence; verily He [was] by you^b *Raheeman* (*iteratively mercy Giver*).

رِبُّكُمُ الَّذِي يُزَحِّي لَكُمُ الْفَلَكَ فِي
الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ
كَارِبٌ بِكُمْ رَحِيمًا ﴿٢٠﴾

67. And if touched/betided you^b the *dburro* (*persisting distress*) in the sea, strayed whom^p you^z invoke except *eyyaho*⁸⁹ (*indeed exclusively Him*); then *lamma* (*when/whence*) *najakum* (*repetitively-delivered* you^b [He]) to the desert⁹⁰ (*land*) shunned you^c; and [was] the mankind *kafooran*⁹¹ (*iteratively ingrate/unbeliever*).

وَإِذَا مَسَكُمُ الْضُّرُّ فِي الْبَحْرِ ضَلَّ
مَنْ تَدْعُونَ إِلَّا إِيَاهُ فَلَمَّا هَجَنُوكُمْ
إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَنُ
كُفُورًا ﴿٢١﴾

68. Have then secured you^c (*your selves*) that [He] implodes by you^b a side of the desert⁹² (*land*) or [He] sends on you^b *ha'sseban* (*stone-storm*); afterwards not find you^z for you^b a custodian.

أَفَأَمْنَثْتُمْ أَنْ تَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا
تَجِدُوا لَكُمْ وَكِيلًا ﴿٢٢﴾

69. Or have you^c secured to [He] returns you^b in it^x *taratan*^w (*once/phase/period*)^w another^w⁹³ then sends [He] on you^b *qassefan* (*shatterer*) of the wind^w then drowns you^b [He] by what unbeliever you^c afterwards not find you^z for you^b on Us by it^x a *ta'bean*⁹⁴ (*follower-succorers*).

أَمْ أَمْنَثْتُمْ أَنْ يُعِيدُكُمْ فِيهِ تَارَةً
أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ
الرِّيحِ فَيَغْرِقُكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا
تَجِدُوا لَكُمْ عَلَيْنَا يَمِّ تَبِعًا ﴿٢٣﴾

70. And *laqad* (*verily, already and affirmatively*) *karramma* (*We generously and gratuitously bestowed countless boons-*

* وَلَقَدْ كَرِمًا بَنَى إِدَمَ وَحَلَّنَاهُمْ

⁸⁵ The word “موفوراً” is an *objective noun* for which there is *no English equivalent per se*.

⁸⁶ The Arabic word “أجلب” *imparts* the sense of *vociferous fetching by rally and assault*. There is *no English equivalent per se*, hence we *transliterate* and *parenthetically explain*.

⁸⁷ The Arabic word “فلك” could mean *ship* or *ships*.

⁸⁸ The word “طلب حثيثاً” = “أبْتَغَى” meaning: *earnestly quested*.

⁸⁹ The word “إِذَا توْكِيدَ لِضَمِيرِ مَنْصُوبٍ” = “إِيَاهُ” = an article of *intensity* for an *objective pronoun*.

⁹⁰ The word “الْقَفَرُ، أَيُّ الْخَلَاءِ مِنَ الْأَرْضِ” = “الْبَرُّ” literally means “desert,” i.e. furthest from *any body of water*. Also, “الْبَرُّ” figuratively speaking could stand for “land.” See *اللسان*.

⁹¹ The word “كُفُورٌ” is *masculine noun*, denying Allah’s multiple favors, i.e. he is a *multitudinous ingrate/unbeliever*.

⁹² See footnote 87 above regarding *desert*.

⁹³ The word “المرَّةُ وَالْحِينُ” = “تَارَةٌ” means “once,” “a time period.”

⁹⁴ The word “تبِيعاً” has *many meanings*, among them: *follower-suicor*, as in this *Ayab*. See *الهادي و اللسان*.

/benefits upon and ennobled) Adam's sons, and We carried them in the desert⁹⁵ (land) and the sea and razaqna (We provided) them of the goodies^{w96} and We favored/preferred them over many of whom^p We created tafdeelan⁹⁷ (absolute favor/preferment).

فِي الْأَرْضِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنْ
الْطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ
مِمَّنْ خَلَقْنَا نَفْضِيلًا

71. Day [We] summon each people by their principal; so whomever oteya ([he] had been accorded) his book by his yameene^w (right-hand)^w then those they^z read their book and not yodh'lamoona⁹⁸ (to be wronged they^z) (by) a fa'tila⁹⁹ (the entwined skin slough/thin thread in the slit of a date-stone).

يَوْمَ نَدْعُوا كُلَّ أَنْاسٍ بِإِيمَانِهِمْ
فَمَنْ أُفْتَنَ كِتَبَهُ بِيَمِينِهِ
فَأُولَئِكَ يَقْرُؤُونَ كِتَبَهُمْ وَلَا
يُظْلَمُونَ فَتِيلًا

72. And whoever [he] was in this^{w100} blind, verily he (would be) in the Hereafter^w blind and adhallo¹⁰¹ (more astray) a path.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ
فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَيِّلًا

73. And en (albeit) kado (they^z nighed/verged/almost) surely yaf'tenaka (they^z engage you^s in sinful/immoral/unpraised deed/say) a'n (off) what We revealed¹⁰² to you^g to taftarey ([you^s] craft a lie for fraudulent end) on Us other than it^x and then surely ittakhatheka¹⁰³ (they took and made you^g) a khaleelan¹⁰⁴ (ultimate faithful friend).

وَإِنْ كَادُوا لَيَفْتَنُوكَ عَنِ الدِّرِّ
أَوْ حَيَّنَا إِلَيْكَ لِتَفْتَرِي عَلَيْنَا غَيْرُهُ
وَإِذَا لَأَخْذُوكَ حَلِيلًا

74. And lawla (had it not been for) that We firmed you^g laqad (verily, already and affirmatively) kedta (you^g nighed/verged/almost) tarkano¹⁰⁵ (incline/trust and have self/satisfaction) to them a [thing] a little.

وَلَوْلَا أَنْ ثَبَّتَنَا لَقَدْ كَدَّ
تَرَكْنَ إِلَيْهِمْ شَيْئًا قَلِيلًا

75. So surely We (would have caused) you^g taste, double (of) the life^w and double (of) the dying¹⁰⁶; afterwards not [you^s] find for you^g on Us a na'sseeran (iterative succorer).

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ
وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ
عَلَيْنَا نَصِيرًا

76. And en (albeit) kado (they^z nighed/verged/almost) surely yestafażżonaka (they^z affirmably provoke you^g) from the

وَإِنْ كَادُوا لَيَسْتَفِزُوكَ مِنْ
الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا

⁹⁵ See footnote 87 above regarding desert.

⁹⁶ The word “طَبِيعَاتٍ” = “goodies” = “goodies^w” = a feminine gender means any thing delectable and legitimate.

⁹⁷ The word “تفضيلًا” is infinitive noun. So, here the word “absolute” is to intensify “favor.” I believe that the “تفضيل” is by way of “favor” in the sense of “prefer” or “preferment.”

⁹⁸ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

⁹⁹ The word “fatila” = “فتيلًا” means the skin-slough/thread in the cleft of a date-stone, i.e. example of paucity for closeness to nothingness.

¹⁰⁰ The word “دنيا” = “world” is a feminine noun, hence the reference to it as “this^w].

¹⁰¹ The word “أَضَلُّ” = “adhal” is a superlative adjective for “strayer” for which there is no English equivalent.

¹⁰² See footnote 10 above regarding reveal.

¹⁰³ The word “أخذ” from “افتَّعَلَ” which is “افتَّعَلَ” for “الأخذ” “أخذ” is therefore, “أخذ” is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁰⁴ The word “حلِيلًا” is “ultimate-faithful-friend,” i.e. friend without any “خلل” = defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خلة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خلة” as stated in The Qur'an The Supreme. That is why I chose to express “خلة” as “ultimate-faithful-friendship” and “khaleel” as “ultimate faithful friend.”

¹⁰⁵ The word “ترکن” in “ترکن” simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one.

¹⁰⁶ That is had you done that inclining We would have punished you doubly in this life and the Hereafter. See القرطبي.

land^wto egress you^gthey^z from it^w and thus not wait they^z after you^g except a little.

يَلْتَهُونَ خَلِيفَكَ إِلَّا قَلِيلًا ﴿١٧﴾

77. Dispensation^w(of) whom^p qad(*already and affirmatively*) We sent before you^g of Our messengers, and not find you^g for Our dispensation^w a transfer.

سُنَّةٌ مِّنْ قَدَّ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَحْمِدْ لِسْتَنَا تَحْوِيلًا ﴿١٧﴾

78. A'qem¹⁰⁷(*Let-[you^s] uphold/ sustain the prescribed obligations of*) the Prayer^w for¹⁰⁸ /(*after*) the sun's^w dolooke¹⁰⁹ (*from its meridian's incline*) to the night's darkness¹¹⁰; and the fajir's(*early dawn*) Qur'an, verily fajir's (*early dawn*) Qur'an [was] mash'hoodan (*one that is witnessed*).

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسْقِ الْأَلَيْلِ وَقُرْءَانَ الْفَجْرِ إِنْ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿١٧﴾

79. And of the night then tahajjad (*let-up [you^s] to pray by the night after some sleep*) by it^x an extra^w (Prayer)¹¹¹ for you^g asa (*craving a deed beyond one's means that/ may*) that resurrects¹¹² you^g yourⁿ Lord (*in*) a status mahmoodan (*one which is praised*).

وَمِنْ أَلَيْلٍ فَتَهَجَّدَ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَعْثَكَ رَبُّكَ مَقَامًا حَمْمُودًا ﴿١٧﴾

80. And let-say [you^s]: my Lord, let-admit me [You^s] a truth's admittance and let-exit me [You^s] a truth's exit and let-make [You^s] for me from ladon¹¹³ (*directly and possessively from*) You^g an authority, (*to be my*) na'sseeran (*multitudinous-sucessor*).

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرُجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَنًا نَصِيرًا ﴿١٧﴾

81. And let-say[you^s]:came the right^x and zahaqa (*ennuined and vanished*) the falsehood^x verily the falsehood^x [was] zahooqan (*readily ennuined vanisher*).

وَقُلْ جَاءَ الْحَقُّ وَرَاهَنَ الْبَطْلُ إِنْ الْبَطْلُ كَانَ زَهُوقًا ﴿١٧﴾

82. And nonazzelo ([We] repetitively descend) of The Qur'an what it^x (*is*) a cure and a mercy^w for the believers and not [it^x] augments the dha'lemeena¹¹⁴ (*injustice-doers*) except a loss.

وَنَزَّلَ مِنَ الْقُرْءَانَ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿١٧﴾

83. And if an'amna¹¹⁵(*We graced bounteously and ennoblingly the most desirable and delighting boons*) on the mankind, [he] shunned and [he] withdrew¹¹⁶ by his

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَنِ أَعْرَضَ وَنَفَّا بِجَانِبِهِ وَإِذَا مَسَهُ الشَّرُّ كَانَ

¹⁰⁷ That is you^s up/sustain/maintain all the rituals necessary.

¹⁰⁸ The word “*after*” is used here as one (*the 13th*) of the *twenty-two* meanings for “*ل*.” See مَعْنَى الْبَيْبَ.

¹⁰⁹ The word “*دُلُوك*” translated here as “*incline*.” However, Qur'an commentators seem to differ as to the exact meaning of the word. Some say: it is from the “*زَوَال*= *after the sun inclines from the center of the sky*, (that is the zenith crossing the meridian). Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah. Others say, it is the *sunset*= “*الغروب*.” Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab. Linguistically I believe the former is *more supportable*. Hence I chose the “*incline of the sun*” as stated above. For the various sayings see القرطبي.

¹¹⁰ This time span includes *Dhuhr*, *Asr*, *Magreb*, and possibly *Isha* Prayers.

¹¹¹ The word “*نَافِلَةٌ*” has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence.

¹¹² See footnote 10 above regarding بُعْثَ.

¹¹³ The word “*لَدُنْ*” is closer than “*عَنْ*” so which closer spatially and more specific. So, “*directly and possessively from*” (You) seems to indicate such closeness. See اللسان.

¹¹⁴ The word “*ظَالِمِينَ*” = “*the injustice-doer*,” as “*الظَّالِم*” = “*injustice*.” See the Lexicon attached to this Translation.

¹¹⁵ The word “*أَنْعَمْ*” in “*أَنْعَمْتَ*” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “*أَنْعَمْ*.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

¹¹⁶ The word “*تَنَا*” may mean turned away rather far.

side; and when touched/betided him the evil [he] [[was] ya'osan¹¹⁷ (*iteratively desperate*).

يُوسَأَ

84. Let-say [you^s]: each works on his manner^w so yourⁿ Lord (is) knowinger by whom^p [he] (is) ahda(*of better/- more divinely-guided*) a path.

قُلْ كُلُّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ
فَرِبْكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى
سَبِيلًا

85. And they^z ask you^g a'n (*regarding*) Ar-Roo'he^{w118} (*the soul*)^w; let-say [you^s]: Ar-Rooho^w (=Ar-Roo'he^w) (is) of my Lord's command, and not oteytum (*had been accorded you^c*) of the knowledge except a little.

وَسَأَلُوكُمْ عَنِ الرُّوحِ قُلْ آرُوْحٌ
مِّنْ أَمْرِ رَبِّكُمْ وَمَا أُوتِيْشُ مِنَ الْعِلْمِ
إِلَّا قَلِيلًا

86. And la'en(*indeed if*) [We] wanted surely[We]assuredly¹¹⁹ go/undo by what We revealed¹²⁰ to you^g afterwards not[you^s] find for you^g by it^xon Us a custodian.

وَلَئِنْ شَعَنا لَنَذَهَبَنَا بِالَّذِي أَوْحَيْنَا
إِلَيْكُمْ ثُمَّ لَا تَجِدُ لَكُمْ بِهِ عَلَيْنَا
وَكِيلًا

87. Except a mercy^w from your^t Lord; verily His munificence [was] on you^g big.

إِلَّا رَحْمَةً مِّنْ رَبِّكُمْ إِنَّ فَضْلَهُ
كَارَبَ عَلَيْكُمْ كَبِيرًا

88. Let-say [you^s]: la'en (*indeed if*) gathered the humankind and the Jinn to ya'ato (*they^z produce/ bring about*) by like this [The] Qur'an^x, not ya'atona (=ya'ato) by its^xlike, even (*if*) [was/were] some for some (*openly*) backer/supporter.

قُلْ لَئِنْ أَجْتَمَعَتِ الْإِنْسُونُونَ وَالْجِنُونَ
عَلَىٰ أَنْ يَأْتُوا بِمِثْلٍ هَذَا الْقُرْءَانَ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَاهِرًا

89. And laqad(*verily, already and affirmatively*) We variegated for the mankind in this Qur'an of every example;so aba¹²¹ (*categorically refused*) most (*of*) the mankind except kofooran¹²² (*to have unbelief/ ingratitude*).

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا
الْقُرْءَانَ مِنْ كُلِّ مَثَلٍ فَلَيْلَ أَكْثَرُ
النَّاسُ إِلَّا كُفُورًا

90. And said they^z: never believe [we] for you^g until [you^s] burst for us from the Earth^wa spring.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفَجُّرَ
لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

91. Or (*to*) be for you^g a garden^w of date-palms^w and grapes¹²³ then [you^s] burst the rivers through¹²⁴ it^w tafeeran¹²⁵ (*intense burst*).

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَخْلٍ وَعِنْبٍ
فَتَفَجُّرَ الْأَنْهَرُ خَلَالَهَا تَفْجِيرًا

¹¹⁷ The word “desperate” here is used in the noun senses, as in Webster’s Dictionary.

¹¹⁸ It is stated in سُلْطَانٌ “اللُّسُانُ” for the word “ar-Rooh” and “ar-Rawh” two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, “ar-Rooh” (*the Rooh*) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the Qur'an, (4) the revelation (Qur'an or any other message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest.

¹¹⁹ The "ل" in "لَنْذَهَبَنَّ" is a juratory- "ل" القسم = "التأكيد" i.e. affirmation, expressed by "assuredly"

¹²⁰ See footnote 2875 above regarding *revealed*.

¹²¹ The word *aba*=“أَبِي” means categorically (*absolutely, without exception*) refused, i.e. *not just simply refused*.

¹²² The word “كُفُورٌ” is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: “unbelief/ ingratitude.”

¹²³ Invariably throughout The Qur'an when the reference is made to the النخل و الأعناب the mention of the date-palm is openly stated but with respect to the grapevine , known in Arabic as “الكرم,” *never ever* the mention of the grapevine per se but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to the “النبغ” as “الكرم,” because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer. See نزهة المتقين; شرح رياض الصالحين

¹²⁴ The word “خل” could also mean “between” or “among.” See اللسان

¹²⁵ Here “intense” is used to intensify “burst off.”

92. Or [you^s] (*cause to*) fall the sky^w just-as you^g claimed
on us fragments or *ta'atee*^x ([you^s] *produce/cause to*
descend for)^x us by Allah and the angels *qabeelan*
(*overtly/visibly-/for our face-to-face viewing*).

أَوْ تُسْقِطُ السَّمَاءَ كَمَا زَعَمْتَ
عَلَيْنَا كِسْفًا أَوْ تَأْنِي بِاللَّهِ
وَالْمَلَائِكَةَ قَبِيلًا

93. Orbe for you^ga house of *zukhrofen* (*gilded-look*) or [you^s] raise/ascend in the sky^w; and never believe [we] for your^t raising/ascending until *tonazzela* (*repetitively descend*) [you^s] on us a book we read [it^x]; let-say [you^s]: *subhana*¹²⁶ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) my Lord; am I except a human messenger.

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ رُخْرُفٍ أَوْ
 تَرَقَّ فِي السَّمَاءِ وَلَنْ تُؤْمِنَ
 لِرُقِيكَ حَتَّى تُنْزَلَ عَلَيْنَا كِتَابًا
 نَفِرَّوْهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ
 إِلَّا بَشَرًا رَسُولًا

94. And what prevented the mankind to believe they^z
edb (when/since) came (*to*) them the divine-guidance
except that said they^z: had Allah missioned¹²⁷ a
human a messenger.

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَن قَالُوا أَبَعَثَ اللَّهُ شَرِّاً رَسُولاً

95. Let-say [*yous*]: if [was] in the Earth^w angels walking
tranquilly, surely (*would have*) *nazzalna* (*We repetitively*
descended) on them from the Heaven^w an angel
messenger.

قُلْ لَوْكَانَ فِي الْأَرْضِ مَلِئِكَةٌ
يَمْشُونَ مُطْمَئِنِينَ لَنَزَّلْنَا عَلَيْهِمْ
مِنْ سَمَاءٍ مَلَكًا رَسُولًا

96. Let-say [*you^s*]: sufficed by Allah *Sha'heedan* (*Witnesser* / *Testifier*) between me and [between] you^b; verily He [was] by His *eba'de* (*worshippers* / *submitters* / *slaves*) Proficient *Basseeran* (*keen*: *Seer* / *comprehensive Knower of the facts and their ultimate consequences*).

قُلْ كَفَى بِاللّٰهِ شَهِيدًا بَيْنِ
وَبَيْنَكُمْ إِنَّمَا كَانَ بِعِبَادِهِ خَيْرًا


97. And whomever Allah divinely-guides, so he (*is*) the *muhtadey*¹²⁸ (*he who found and accepted the divine-guidance*) and whomever [He] misleads so never (*shall*) [*you* ^s] find for them *aw'leyaa*¹²⁹ (*guardians-allies*) of lesser than/without Him; and We throng them, The *Qeyamatey's*^w (*Judgment's*) Day^x on their faces (*prone*) *omyon* (*blind people*), [and] *bokmon* (*born dumb-mute people*), and *ssommon* (*deaf people*)¹³⁰; their abode-/lodging (*is*) Hell^w; every-when *khabat* ([*it*^w] *faded/ abated*) We augmented them a *Sadera*^w (*intensely kindling Fire*)^w.

وَمَن يَهْدِ اللَّهُ فَهُوَ الْمُهَتَّدُ وَمَن
يُضْلِلُ فَلَن تَجِدَ لَهُ أَوْلِيَاءَ مِنْ
ذُو نِعْمَةٍ وَنَخْرُشُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ
وُجُوهِهِمْ عَمِيًّا وَبَكْمًا وَصُمًّا
مَا وَنَاهُمْ جَهَنَّمَ كُلُّمَا خَبَثَ
رَدَنَاهُمْ سَعِيرًا

98. *Tha'leka (afar-that-it/) x (is) their requital; because verily they, unbelieved they z by Our Aya'te^w (signs/proofs) and said they z: are *edha* (when/if) we*

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِعَايَتِنَا
وَقَالُوا أَعَدَّا كُنَّا عظِيمًا وَرَفِيقًا أَعْنَانًا

¹²⁶ The word “*subhand*=” سُبْحَانٌ has no English equivalent. Wherever this word, or its grammatical inflections (such as سُبْحَانَهُ or سُبْحَانَكَ) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhand*=” سُبْحَانٌ concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹²⁷ The word "بعث" in "ابعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

¹²⁸ See the Lexicon attached to this Translation for “*muhtheadee*” and its plural “*muhtaadoon*” / “*muhtheadeen*.”

¹²⁹ The word “أولياء” could also mean, among them: *protector, friend.*

¹³⁰ The words “عَمِّي بَكُمْ صَمْ” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. Hence, the above transliteration.

were bones and *rufatan* (*decayed corpses/dust/debris*), are surely we (*are*) *maboothoona* (*they who are being resurrected*) a new creation.

99. Have [and]¹³¹ not they^z seen that Allah, Who [He] created the Heavens^w and the Earth^w (*is*) *Qadir*¹³² (*He-Who is capable of: giving/doings/enforcing/or influencing*) on (*yet-still*)¹³³ [He] creating like them and [He] made for them *ajalan*¹³⁴ (*term-limit*)^x no suspicion in it^x; so *aba*¹³⁵ (*categorically refused*) the *dba'leemoona*¹³⁶ (*injustice-doers*) except *kofooran*¹³⁷ (*ingratitude/unbelief*).
100. Let-say [*you^s*]: if¹³⁸ you^f (*were*) possessing treasures (*of*) my Lord's mercy^w then surely you^c (*would have*) withheld (*for*) *khashyata* (*reverent-fear*)^w (*of*) the expenditure, and [was] the mankind *qatooran* (*iteratively stinter*).
101. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) nine evident^w *Aya'ten*^w (*miracles/signs/proofs*), so let-ask [*you^s*] Israel's sons *edb* (*when/since*) [he] came (*to*) them then said for him Pharaoh: verily I presume you^g O *Mosa* (*Moses*) *mas'hooran* (*he who is bewitched*).
102. Said [he]: *laqad* (*verily, already and affirmatively*) knew you^g not descended these except the Heavens'^w and the Earth's^w Lord, evidences-persuaders^w and verily I presume you^g O Pharaoh *mathboran* (*he who is ravaged*).
103. Then [he] wanted to *yastafezz'a*¹³⁹ (*affirmably-provoke*) them from the land^w then We drowned him and whom^p (*were*) with him together.
104. And said We from after him to Israel's sons: let-dwell you^z the Earth^{w/land^w; then *edba* (*when/if*) came promise (*of*) the other^w¹⁴⁰ We came (*brought*) by you^b *lafeefan* (*compositely together*).}
105. And by the right^x We descended it^x and by the right^x [*it^x*] descended; and not We sent you^g except

لَمْ يَعُثُّوا حَلْقًا جَدِيدًا

* أَوْلَمْ يَرَوَا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ سَخَّنَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَبَّ فِيهِ فَلَيْهِ الظَّالِمُونَ إِلَّا كُفُورًا

قُلْ لَوْ أَتَشْ تَمْلِكُونَ خَزَنَ رَحْمَةً
نَفَقَ إِذَا لَمْ سَكُنْ خَشِيَّةَ الْإِنْفَاقِ
وَكَانَ الْإِنْسَنُ قَتُورًا

وَلَقَدْ أَتَيْنَا مُوسَى تِسْعَةَ آيَاتٍ
بِيَوْمِئِ فَسَعَلَ بْنَ إِسْرَائِيلَ إِذَا
جَاءَهُمْ فَقَالَ لَهُ فَرْعَوْنُ إِنِّي
لَا أُظْنَكَ بِيَمْوِنِي مَسْحُورًا

قَالَ لَقَدْ عَامَتْ مَا أَنْزَلَ هَنْوَلَاءِ إِلَّا
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَابِرٌ وَلَنِ
لَا أُظْنَكَ بِيَفْرَعَوْنَ مَشْبُورًا

فَأَرَادَ أَنْ يَسْتَفْزِهِمْ مِنَ الْأَرْضِ
فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

وَقُلْنَا مِنْ بَعْدِهِ لِبْنَ إِسْرَائِيلَ
أَسْكُنُوا الْأَرْضَنَ فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ جَعَلْنَا بِكُمْ لَفِيفًا

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا

¹³¹ The Arabic interrogative-castigatory particle “أَوْلَمْ” (implying negation) is made up of *three parts* (ج), (و), (ف). “أَوْلَمْ,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

¹³² The word “ قادر ” is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

¹³³ The prepositional word “ على ” has *nine different meanings*, among them “الاستدراك والأضراب” = “yet-still.” See *معنى الليب*.

¹³⁴ The word “الأجل” means term-limit, see *الناس*.

¹³⁵ The word *aba*=“أبى” means *categorically (absolutely, without exception) refused*, i.e. *not just simply refused*.

¹³⁶ The “ظلمون” = “the injustice-doer,” as “الظلم” = “injustice.”

¹³⁷ The word “كُفُور ” is *masculine noun*, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: “ingratitude/unbelief.”

¹³⁸ The particle “لو ” since it is a *future-connected verb*, probable to occur and *not sure* it's a present occurrence, such a “لو ” amounts to “if” or “when.” See *معنى الليب*.

¹³⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁴⁰ Here the word “ الآخرة ” could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah 7* of this *Surah* (S17:7), (3) the Hour of the Hereafter.

a mubashsheran (iterative teller of pleasant tidings) and a natheran (repetitive warner).

106. And a Qur'an^x We sundered¹⁴¹ it^x; to read it^x[you^s] on the mankind on mukthen¹⁴² (gently/ deliberately and in staying) and nazzalnaho (We repetitively descended it^x) tanzeelan¹⁴³ (absolute descending).

107. Let-say [you^s]: let-believe you^z by it^x or let-not believe you^z; verily who^t (had been) given they^z the knowledge of before it^x if [it^x] (is to be) recited on them, they^z tumble to their chins (i.e. on their faces) sijjadan (they in kowtowing manner).

108. And say they^z: subhana¹⁴⁴ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; en (verily) [was] our Lord's promise surely mafoolan¹⁴⁵ (that which is inevitably done/ fulfilled).

109. And they^z tumble to their chins^w (i.e. on their faces) weeping and it^x augments them a khosho'an¹⁴⁶ (submission of: body/ sound and sight).

110. Let-say [you^s]: let-invoke you^z Allah or let-invoke you^z Ar-Rahman whomever indeed¹⁴⁷ you^z invoke so for Him (are) the names the busna^w (most all around beautiful)^w; and let-not louden [you^s] by your^t Prayer^w and let-not tokha'fit (you^g lower your^t voice/ whisper) by it^w and ebtashay¹⁴⁸ (let-earnestly-quest [you^s]) between tha'leka (afar-that-it/)^x a path.

111. And let-say [you^s]: the praise (is) for Allah Who neither ettakhath¹⁴⁹ (He took and made) a child and nor [was] for Him a partner in the proprietorship; and not[was] for Him a wa'leyen (guardian/ ally) out-of humility¹⁵⁰; and kabberho¹⁵¹ (let-[you^s]: Allahu-Akbar / magnify Him/ glorifying Him) takberan¹⁵² (an utmost magnifying-/ glorification).

أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

وَقَرْءَانًا فَرَقْنَهُ لِتَقْرَأُهُ عَلَى النَّاسِ
عَلَى مُكْثٍ وَنَزَلْنَاهُ تَنْزِيلًا

قُلْ إِمَّا مُّنْفَنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ
الَّذِينَ أَوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا
يُتَلَّى عَلَيْهِمْ سَحَرُونَ لِلأَذْقَانِ
سُجَّدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ
وَعْدُ رَبِّنَا لَمَفْعُولاً

وَسَحَرُونَ لِلأَذْقَانِ يَسْكُونَ
وَبَزِيدُهُمْ خُشُوعًا

قُلْ أَدْعُوكَ اللَّهَ أَوْ أَدْعُوكَ الرَّحْمَنَ
أَيَا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْمُسْمَى
وَلَا تُجَهِّرْ بِصَلَاتِكَ وَلَا تُخَافِتْ هَا
وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا

وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَخَدِّ
وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي
الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ
الْذُلِّ وَكَبِيرٌ تَكْبِيرًا

¹⁴¹ That is separated it in sets of Ayat, each Ayah clear by itself as well as in combination with others.

¹⁴² The word “مُكْثٍ” = “مُكْثٌ” that is gently, deliberately and in staying.

¹⁴³ The word “تَنْزِيلًا” is the infinitive noun of “أَنْزَلَ” When such a noun is used it is for strongest intensification. Hence, absolute descending. Also the word “تَنْزِيلٌ” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See *التاج*.

¹⁴⁴ The word “subhana”= سُبْحَانَ “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحاته” or “سبحاتك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhan”= سُبْحَانَ concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹⁴⁵ The word “mafoolan”= مَفْعُولاً ” is an objective, singular masculine noun, for which there is no English equivalent.

¹⁴⁶ The word “خشوعًا” involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوعًا” denotes submission of sight and sound as well. See *السان*.

¹⁴⁷ The particle “ما” is for *التأكيد* = intensification of the fact that whatever they invoke, Ar-Rahman or Allah.

¹⁴⁸ The word “باتغة” is based on the word طلب حثباً = ابتغي meaning: earnestly quest.

¹⁴⁹ The word “اتخذ” from اتَّخَذَ which is اتَّخَذَ for اتَّخَذَ therefore, as stated in *لسان العرب* is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁵⁰ That is to say Allah has no protector out of need to such a protector as such a need is humility.

¹⁵¹ That is to say: الله أَكْبَرَ = Allah antedates/ precedes every and all things, see footnote 152 next.

¹⁵² The word “كَبِيرًا” is the infinitive noun of “كَبِيرٌ” said الله أَكْبَرَ in the absolute sense of obedience, submission and exaltation of Allah. +